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Bridging Worlds with Words: Translanguaging Space as A Transformation of Specific-Cultural Constructs

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Abstract: Bridging Worlds with Words: Translanguaging Space as A Transformation of Specific–Cultural Construct. **Objectives:** Translanguaging practices in multilingual contexts have emerged as a dynamic framework for understanding how learners utilize their linguistic repertoires to construct meaning and negotiate cultural identities. This study investigates the role of translanguaging spaces in shaping identity construction within English as a Foreign Language (EFL) classroom in Indonesia. The research explores how learners creatively and critically engage with their linguistic resources, leveraging translanguaging practices to express themselves, reform specific-cultural constructs, and navigate multilingual environments. **Methods:** The study employs a qualitative approach, focusing on narratives of identity construction through classroom performances. Methods include observations, interviews, and analysis of multimodal compositions created by multilingual EFL learners. **Findings:** It reveals that translanguaging fosters deeper engagement in meaning-making processes by enabling learners to draw on their sociocultural resources and linguistic repertoires. It highlights how translanguaging spaces facilitate the projection and negotiation of cultural identities, allowing learners to occupy social spaces that reflect their unique experiences. **Conclusion:** Conclusions emphasize the transformative potential of translanguaging practices in EFL education, demonstrating how they empower learners to reconstruct cultural identities while enhancing cognitive and linguistic flexibility. The research highlights the importance for pedagogical approaches that embrace translanguaging as a tool for fostering inclusivity, creativity, and critical thinking in multilingual classrooms.

Keywords: cultural identity construct, EFL learners, translanguaging space, multilingual.

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■ INTRODUCTION

A robust connection exists between language and the construction of cultural identity (Tajeddin & and Ghaffaryan, 2020). In pedagogical aspect, teaching and learning a new language facilitates the establishment of cultural-specific constructs and identity. In tandem with teachers, learners have demonstrated the capacity to cultivate their own cultural identity as the main force in language acquisition. As English has evolved into a worldwide language, its instruction has changed the way they learn and see this as an important vehicle for the exchange of cultural values from English-speaking countries (Upali, 2016). This occurrence not only allows learners to communicate across diverse cultures but also

contributes to their identities and worldviews as they interact with the diverse cultural narratives that are embedded in the language.

In practising or acquiring English as a foreign language, the concept of translanguaging is one of the most prominent research topics in language education today. In today's interconnected world, translanguaging illustrates the notion that languages are not as distinct as commonly perceived; real contexts reveal a greater prevalence of language mixing than linguistic isolation. In today's context, translanguaging practice used to refer to any and all forms of bilingual and multilingual contact and it involves not just moving between distinct linguistic structures and systems but also moving beyond those forms and systems (Garcia, O. (2009);Wei, 2011). It comprises multilingual language users' whole variety of linguistic performances for goals beyond combining structures and switching systems, but further, it goes on transmitting information and portraying values, identities, and relationships (Wei, 2011a)

Translanguaging, which refers to the practice of utilizing one's entire linguistic repertoire in a fluid manner, has emerged as a paradigm that is transformative in nature, with the purpose of transforming specific cultural constructs. Jain, (2013) argues that translanguaging has the potential to influence the projection of identity as a manifestation of multiple affiliations when language users are members of different linguistic communities. Jain, (2014) , further states that these language users have the potential to re-shape themselves as translingual by adopting these views.

In terms of English language teaching, particularly under the context of EFL learning, most Indonesian students settle on deploying some languages such as national language or vernacular language other than English to assist them to achieve their targeted L2. For example, in a linguistically varied environment society such as Indonesia, many emphasize the use of diverse linguistic repertoires where multilinguals tend to naturally deploy their language repertoires (Madkur et al., 2022; Sugiharto, 2022). Through the exploration of these translanguaging space, learners accomplish goals in language while also reshaping their cultural constructs, creating new social spaces that reflect their unique experiences. There is a wealth of evidence to suggest that in classrooms with students learning more than one language, there is a natural flow of communication between the students' various languages (García & Wei, 2013). Learners who are proficient in more than one language are entitled to a greater variety of resources such as cognitive, linguistic, and semiotic resources. These resources are the product of the learners' accumulated language skills, academic records and backgrounds, prior knowledge, and life experiences (Rajendram, 2023).

In order to uncover their life experiences of learning English, the flexibility of English, the creativity and criticality of translanguaging implementation, and how these practices can (re)construct their specific cultural identity, We borrow and evolve the idea of ''translanguaging space'' asserted by Li, (2011)to put an emphasis on the unique and insightful use of all of a multilingual speaker's sociocultural resources. The theory of translanguaging is characterized by the incorporation of semiotics resources as well as the utilization of languages by multilingual students during the process of meaning-making and interaction such as gazes and images, as well as multimodalities(Tai & Wei, 2021; Tai & Wong, 2022; Wei, 2018) characterized translanguaging as a transformative activity that creates a communal space for multilingual people by combining various aspects of those people's own experiences, insights, environments, personalities, ideologies, and beliefs and turning it into an actual experience. This is what Wei (2011) introduces as a "translanguaging space," It is a place for the activity of translanguaging and a space created by translanguaging. Translanguaging space

emphasizes the sense of connectedness over viable bonds, the socio-cultural practices, especially multilingual ones, that create that sense, and how that sense shapes the individual's identity. This situation also confirmed by (Tai & Wei, 2020) who asserts that Translanguaging offers a space where multiple identities and values do not inherently arise, but rather a context in which new identities and values can be reconstructed.

In the light of this research, we also conceptualize the idea of cultural identity as provoked by (Fichtner & Chapman, 2011) who posit that cultural identity is a complex construct arising from a number of complicated processes. It is a dynamic construct subject to continual changes and revaluation. In line with this, (Hopkyns, 2016)also asserts that cultural construct enables individuals to know, accept, and identify with a certain group of people. He argues that this construction is the process of adding new cultural elements derived from modern society to the pre-existing cultural identity aspects obtained from the society from which the culture was originally derived.

Furthermore, In line with this, Kasula, (2016) emphasizes that the realm of Globalization demands citizens to acquire second languages, primarily English, French, Spanish, Mandarin or other languages. This phenomenon is currently common, particularly among teenagers and young adults who study other languages not only in a formal classroom setting, but also in digitally world advancement such as social media. Thus, the existence of Translanguaging is undeniable and it pertains to linguistic and cultural phenomena that frequently manifest in interaction and expression.

While the term 'cultural construct' is utilized to outline how cultures ascribe meaning to ideas and concepts (Palmer, 2011). While Rosenblatt, (2001), cultural constructions vary not only across different ethnic and national cultures but also between different historical and socioeconomic contexts. Social interactions play a crucial role in shaping specific cultural constructs, influenced by the settings and surroundings in which they occur. Block, (2010), also argues that the most effective media for fostering the dominance of English-speaking cultures at the present time is through the teaching and study of the English language.

Block's statement is also in line with Babaii & Sheikhi, (2018) who argued that language learning as part of globalization has reframed intercultural communication into a new set of supposedly universal principles that challenge local cultures and identities. They emphasized that rich local cultures are being displaced by the English language education, since acquiring and instruction of English fosters Westernization. In the context of a society that is transforming at such a quick rate, it is reasonable to assume that the younger generation will find it challenging constructing their identities, particularly in regard to the kind of education they receive and the cultural influences that come from the outside (Prasatyo & Amaliah, 2024).

Some previous studies have shown how the trajectory of translanguaging may redefine the students' cultural identity projection. A by Almashour, (2024) investigates the influence of translanguaging on identity construction and academic acceptance among Jordanian graduate students. This study aims to investigate the role of translanguaging as an instrument for identity negotiation and academic success, allowing students in Ontario to maintain their cultural identities while adjusting to new academic and social environments.. The study revealed that translanguaging enhances students' ability to articulate their hybrid identities, cultivates social connections, and enhances academic performance, despite challenges such as linguistic stereotyping and institutional biases.

A study by (Roy & Al Harthy, 2022) examined the influence of the Indiana University of Pennsylvania classroom setting on the cultural

identity established by international students. when they translanguage for the purpose of learning. The findings indicate that life experiences and early challenges are the primary factors shaping the cultural identities of overseas students. The international students underwent the stages of the acculturation paradigm to cultivate their cultural identities and language intervention plays a pivotal role in shaping their identities projection.

While a study conducted by Tai & Wong, (2022) found that translanguaging area helped learners recognize various languages as resources and to value the community's linguistic and cultural identity. They claimed that the teacher's capacity to establish a translanguaging environment for her L1 English learners was formed by her teacher training program's pedagogical translanguaging knowledge and help them redefine their identity.

A recent compelling study conducted by Prasatyo & Amaliah, (2024) who specifically scrutinized how EFL students project their cultural identity construction within the context of English language learning and globalization and investigated the ways in which the globalized world and language learning have shaped their cultural identity. The study revealed that the majority of participants articulate their cultural identity formation through multiple dimensions, including their interactions with others, self-perception as global students, and the impact of globalization on their identity. Besides that, globalization has introduced diverse global cultures, many students resist the complete adoption of Western cultural norms. Most respondents disagreed with replacing their local norms with modern cultural norms from the West, indicating a recognition of the significance of their local culture in shaping their identity. In addition to, the role of the educational environment in shaping cultural identity, with life experiences and early challenges being significant factors in the identity construction of EFL learners.

In respect of writing prose harnessing translanguaging, a study by Kasula, (2016)investigated the participants' identities as they were expressed through translanguaging in written prose published in a magazine. She discovered that the magazine might encourage and facilitate the presentation of the multilingual identities of the respondents. While,Ng & Lee, (2019) investigated the ways in which Malaysian university graduates employ their linguistic repertoires in digital media and how these adolescents construct their identities by engaging in translanguaging practices within digital media contexts. Additionally, she examined the factors that influence translanguaging practices and the factors that affect identity construction through these practices. The research revealed that the context of communication significantly impacts translanguaging practices. Formal environments, such as workplaces, frequently limit the utilization of multiple languages due to institutional norms and regulations, resulting in the dominance of Standard English. Translanguaging significantly influences the construction of participants' identities. It enables multilingual individuals to articulate their emotions, negotiate their identities, and sustain relationships. The research underscores that identity is fluid and shaped by individual experiences, cultural contexts, and social interactions. While there are some factors affect participant engagement in translanguaging such as formal and informal education, social adaptation, and family influences.

Previous studies have explored how translanguaging facilitates identity construction in various contexts. Research on Jordanian graduate students by highlighting how translanguaging aids in negotiating hybrid identities while fostering academic success and social connections Almashour, (2024). However, it primarily focused on challenges like linguistic stereotyping in Western academic settings, leaving localized EFL classrooms underexplored.

Another study examined international students in the U.S., emphasizing acculturation and the role of life experiences in shaping cultural

identities by (Roy & Al Harthy, 2022). While insightful, this research did not delve into how translanguaging reconstructs specific cultural constructs within diverse multilingual environments. While in respect of globalization and cultural identity, studies have investigated the impact of globalization on cultural identity, revealing that many EFL learners resist adopting Western norms entirely, instead maintaining their local cultural values (Prasatyo & Amaliah, (2024). However, these studies often generalize the findings without addressing how translanguaging specifically operates as a transformative tool for reshaping cultural constructs tied to local contexts.

Translanguaging in educational classroom context, research on translanguaging on this area has shown that teachers' pedagogical knowledge plays a critical role in fostering spaces where learners can value their linguistic and cultural identities (Tai & Wong, (2022). Yet, these studies focus more on teacher practices than on how learners actively reform their cultural constructs through translanguaging. from the research findings aforementioned, several gaps emerge such as most studies focus on Western or globalized, existing research emphasizes hybrid identities but rarely investigates how translanguaging reconstructs specific cultural constructs tied to unique sociocultural environments settings, with limited attention to localized multilingual contexts such as Indonesia. While some studies explore translanguaging in classrooms, they often overlook its transformative potential in reshaping cultural identities within structured EFL learning spaces. This study addresses these gaps by focusing on the Indonesian EFL context, a linguistically diverse and culturally rich environment that remains underrepresented in translanguaging research. Specifically: it is pivotal to see an urgent need for accounts of translanguaging practices in multilingual contexts as evidence in reshaping specific cultural constructs in EFL classroom

settings by formulating the following research questions; (1) How did EFL learners create and demonstrate their translanguaging spaces and practices in expressing themselves following their cultural projection? (2) How did they construct their specific cultural identity construction through their translanguaging practices?

Indonesia, a multilingual nation with more than 700 languages and varied cultural landscapes, offers an advantageous environment for translanguaging methods in educational contexts(Suwarno,2020).Translanguaging is especially relevant in this setting as it enables learners to utilise their complete linguistic repertoire encompassing native languages, vernaculars, and English to facilitate meaning-making and negotiate cultural identities. This is essential for Indonesian students, who frequently navigate complicated sociolinguistic contexts that require flexibility and adaptability.

■ METHOD

Research Design

The research project deploys a qualitative case study since it presents an in-depth examination of specific language practice in a given situation (Zhu & David, 2009). This study was carried out using qualitative methods at a single institution in Tangerang, Banten province. This particular private university was selected on purpose because of the language and cultural variety that it offers. The majority of the students come from rural areas that are home to a wide variety of native ethnic communities, including Javanese, Sundanese and Padangnese.

Participant

There are 15 students from one class majoring in the English literature study program. Seven of them get involved in interview and writing based task sessions. They are purposefully chosen based on certain considerations relevant to the study's objectives. The participants are

selected since they have had direct encounters with translanguaging activities via repeated exposure and are willing to share their personal ideas, beliefs, cultural identity projection, life experience and translanguaging experiences in their EFL class using multimodality, that is a digital platforms of e-learning called Padlet. This study investigates the participants through the lenses of comprehending identity and translanguaging practices. All have different linguistic, cultural, and identity backgrounds that they continuously negotiate and make meaning in everyday practice.

Table 1. Demographic information of participant

Profile	N= 15	Percentage (%)
Ethnicity:		
Javanese	7	46.7
Sundanese	5	33.3
Padangese	3	20
Locality		
Rural	8	53.3
Suburban	6	40
Urban city	1	6.7
Gender		
Male	7	46.7
Female	8	53.3
Period of study English (formal &informal)		
< less than 3 years	0	0
> 2-5 years	6	40
> more than 5 years.	9	60

Note: N = number of participant

The participants in this study are largely young individuals enrolled in formal education to attain English competence. This cohort is particularly significant as they are at the forefront of globalization's impact on language acquisition and the construction of cultural identity. Their sociocultural backgrounds are varied, mirroring Indonesia's multicultural society, which offers a rich context for investigating how translanguaging practices (re)shape cultural constructs.

This demographic group is also significant because they operate in an educational system that encourages the use of multiple linguistic resources to achieve language learning goals. Their experiences highlight the intersection of traditional cultural values and modern global influences, making them ideal subjects for studying the transformative potential of translanguaging in constructing hybrid cultural identities.

Instrument

This research employs project based task, questionnaire and in-depth interviews. The writing project based is conducted in an English teaching and learning classroom using digital learning platform called Padlet. Additionally, questionnaire is distributed to measure the projection of cultural specific construct that learners indexical their cultural identity formation. The questionnaire encompasses the following aspects; personal information about EFL learners' ethnicity, locality, gender and period of study English

While in-depth interviews are conducted with selected strengthen the findings related to the research formulated. During the interview, the participants of this study present the chance to elaborate on their experiences and ideas regarding the practice of English harnessing translanguaging. Although the interview process is more open-

ended, there is an interview guideline that includes specific questions to be asked during the interview. The interview results are analysed verbatim for the purpose of further analysis.

Data Collection and Procedure

The data for the study were gathered from June 4 to June 18 ,2024. Regarding the data collection, We initially distributed a questionnaire, afterwards, we provided the orientation of Padlet, a digitally online learning platform for the students to compose text. In addition. We utilised documentation such as the result of their composing product in Padlet App to enrich our data related to the use of Translanguaging in the process of acquiring a new language. This is done by examining participants' multimodal compositions, which included various forms of media and language use. They were analysed to understand how they utilized translanguaging practices in their work. The participants involved in an interview were selected using purposive sampling to ensure that they had relevant experiences with translanguaging in a multilingual educational context. There were 7 selected participants voiced their views regarding on the construction of their specific-cultural identity. This approach targeted the participants who could provide rich, detailed data relevant to the research questions we propose. The semi-structured interview is conducted to uncover the experiences, thoughts, and views of participants' identity experiences and how students projected their existing cultural or reshape their cultural identity towards learning English through translanguaging. Prior to the research ethical consideration, We obtained permission from the participants, provided a clear explanation of the research objectives, dealt the interview schedule according to their convenient time, and requested their signatures on the consent letter.

Data Analysis

The data were collected and subsequently analysed using thematic and narrative analysis.

Thematic analysis was utilised for examining the transcripts of the audio-recorded interviews. This analytical approach enabled the systematic identification of recurring patterns and themes about the implications of translanguaging on students' specific-identity construction. The method of analysis entailed coding data through repeated cycles, refining and categorising themes to develop a thorough comprehension of the participants' experiences (Braun & Clarke, 2006). While, the latter was applied through the participants' experiences that they shared through interview to uncover how they constructed their identities through translanguaging practices within their cultural context.

■ **RESULT AND DISCUSSION**

This study scrutinises the translanguaging practices of English as a Foreign Language (EFL) learners in expressing themselves, influenced by their cultural background. The students' compositions are structured around a theme that they generate, which serves as a manifestation of their linguistic repertoire. Another finding elaborates EFL Learners' specific cultural identity constructs through their translanguaging practices. It uncovers the analysis from the questionnaire distributed and an interview session with selected learners.

How EFL learners create and demonstrate their translanguaging practices in expressing themselves following their cultural projection

This part elaborates on the expression of students' translanguaging practices and how they followed and created their cultural projection within the richness and fluidity of their linguistics repertoire. The analysis of learners' classroom activity data revealed that EFL learners utilized translanguaging agentively during a closed thematic composition activity using digital platform, Padlet, that they are engaged in despite of English learning instruction applied.

Despite the requirement that English is used exclusively in the classroom, several learners felt
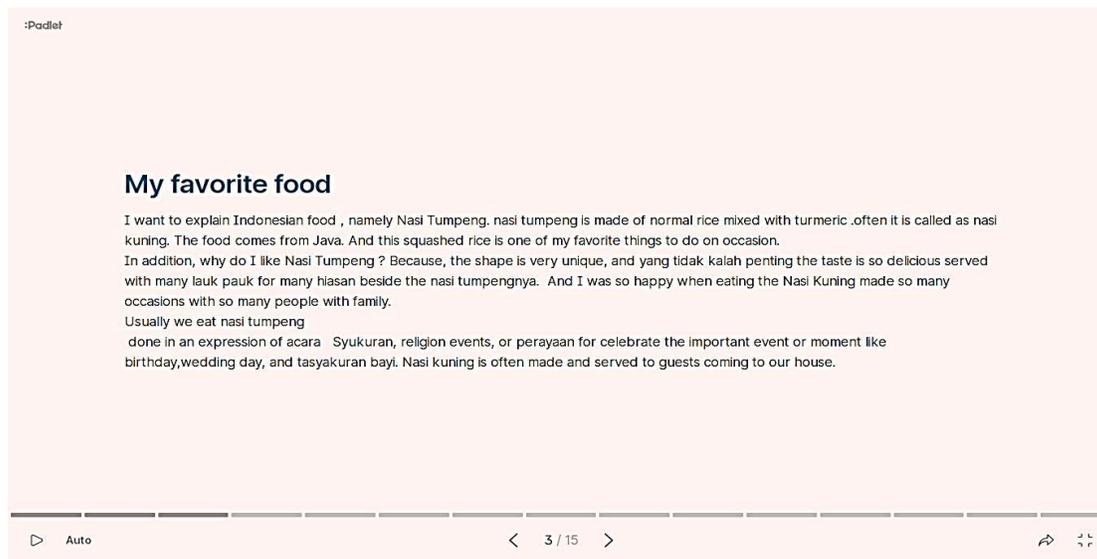
Figure 1. Lexical linguistics carried out through translanguaging using padlet

empowered to use translanguaging practice because of the encouragement they received during instruction. The use of the Indonesian language and English are clearly juxtaposed in the illustration above. The practice of translanguaging is represented through the words, lexical items found on the above script of the thematic writing. In this composition practice, learners are instructed to write a short paragraph describing their favourite food freely and expressively using digital platform called Padlet. It shows that English and Indonesian are expressed spontaneously, and the words (translanguaging practice) are lexically identified.

As we can see, English is utilized to demonstrate a general experience that a learner had while describing her interest on a favourite food description. This mundane situation, as Wei, 2018) suggested that translanguaging is commonly viewed as a knowledge construction process that extends beyond the language in which learners introduce their vocabulary to a broader context. Such translanguaging practice, lexically shown as in the figure 1, proves us how a learner harnesses her linguistic repertoire using Indonesian for some words she rarely utilizes such as "*lauk pauk* ", which in English can mean "*side dishes*". Besides

that, the word "*Syukuran*" also exhibits how a learner expressively let the way she thinks flow naturally without being hindered by certain difficult term that she is not familiar with in the targeted language. The word " *syukuran*" in English can mean "thanksgiving". It is a celebration held when people or local villagers are feeling grateful towards something good or fortune befell on their life such as birthday, having a baby, great harvest, graduation, and or having an achievement. These events are usually celebrated equipped with the so called- Nasi Tumpeng- A traditional , rice dish in the shape of a cone that originates from Javanese cuisine in Indonesia and is served with a variety of side dishes such as vegetables and meat. This situation best describes what Baker, (2001) has asserted the notion of translanguaging. Lewis et al., (2012) subsequently stated that the inclusion and engagement of students is improved by the process of translanguaging, which involves the creation of meaning, changing of experiences, and the acquiring of insight and knowledge through the use of two distinct languages.

Another interesting finding is when the learner expressed the phrase of Indonesian" *yang tidak kalah penting*" to describe how delicious the taste is. Even sometimes she does not

remember what to say in English or she just knows that the term is not in appropriate norm to be put in that context. The word "*yang tidak kalah penting*" in English can be replaced by "most importantly". Through the process of interview, the participant also acknowledges that she knows what to say but hesitantly expresses what she feels in case there will be a misinterpretation. Therefore, she flexibly translanguages it into her L1 expressively. Below is the following extract conducted during the interview might best describe what the phrase mean to go.

"*The reason why mix my English with my own national or local language is because I sometime forget the term that is widely used to refer to something. Like the word "tidak kalah penting" I know the meaning , I know what to say in English but I am not confident enough to say or express it because the meaning "tidak kalah penting" might lead to wrong interpretation*". **Tania (pseudonym)**

The practice of translanguaging emphasizes it's ability to bridge gaps in awareness, allowing students to utilize their entire linguistic repertoire to interact with learning material. This aligns with research finding presented by (Almashour, 2024), that emphasises how translanguaging supports academic, fosters personal expression among Jordanian graduate students, and enhances their personal agency. Another composition portrayed by a student who trans languages in his text as a reflection of how rich linguistic resources help facilitates a better understanding of complex concepts. The aforementioned findings clearly demonstrate how translanguaging acts as a transformative agent in the construction of students' cultural identities, functioning not just as a language instrument but also as a means for negotiating, integrating, and articulating complex identities (Hopkyns, 2016). This is why the translanguaging phenomena is not regarded as an obstacle to language acquisition; rather, it serves as a transformative process that aids learners by offering a space to engage with varied sociocultural resources (Wei 2011). By drawing on her complete linguistic repertoire, where the participant integrates her national language, vernacular, and English She creates a sense of belonging in multiple cultural spheres. Through translanguaging, a learner negotiates her identities, reshaping cultural constructs
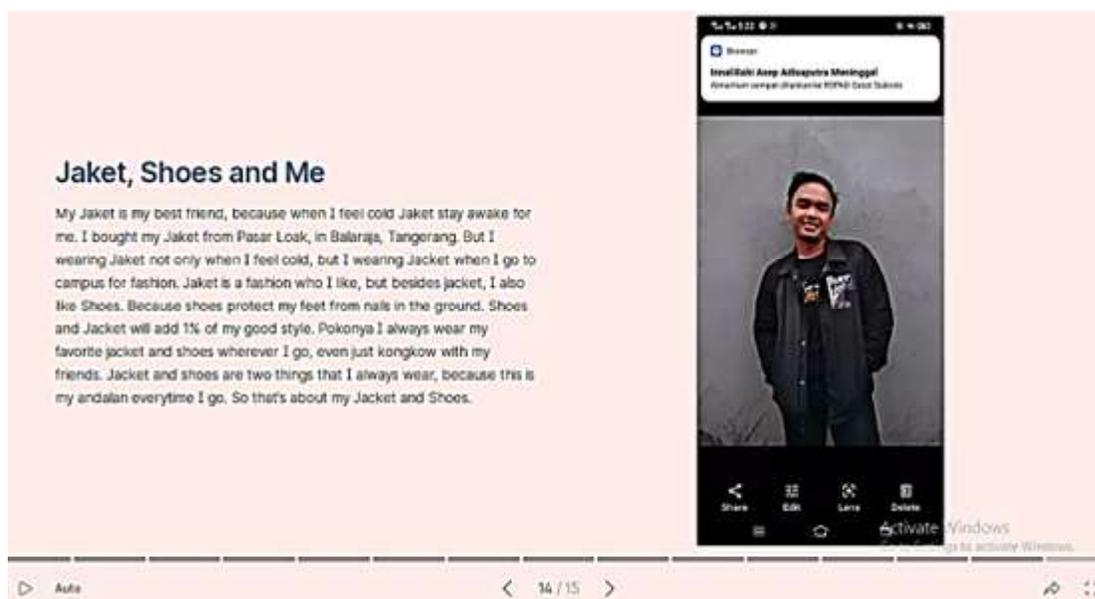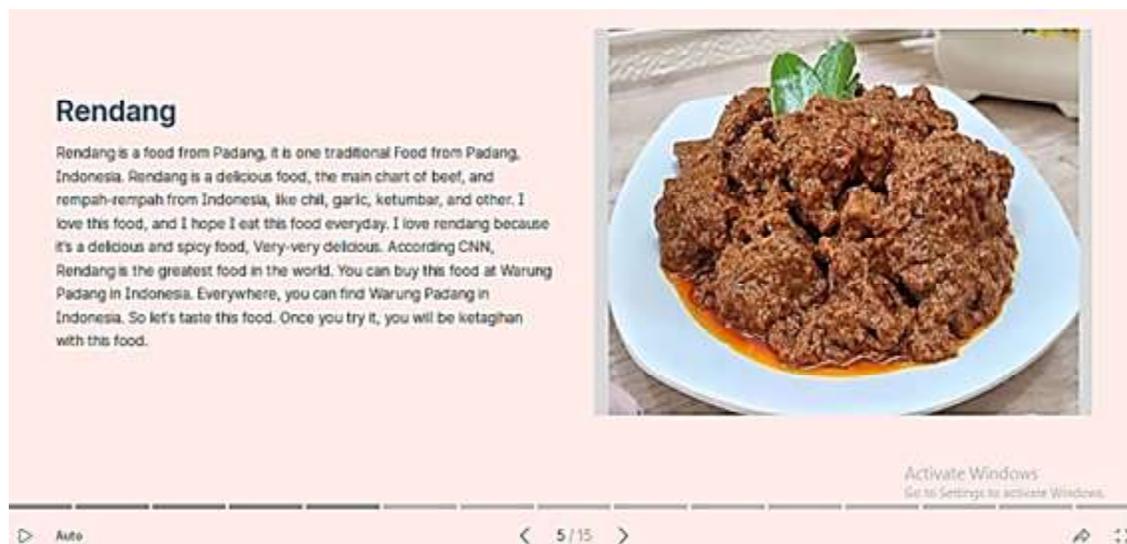

Figure 2. Lexical linguistics aspect carried out through translanguaging In Padlet Application

It is evident that English is employed to illustrate a general experience that a learner had while describing his interest in fashion. In the classroom, language mixing is a practical phenomenon that occurs when speakers intentionally switch languages. This is demonstrated in the subsequent learners' assignment, which juxtaposes Indonesian and English in the text. Based on the aforementioned data, the learner referenced the terms "*pasar loak*," "*pokoknya*," "kongkow," and "*andalan*" in his writing assignment when he was requested to compose a straightforward paragraph. The term"*pasar loak*" cannot be literally translated as loak market since the depiction of pasar loak in locality aspect such as in Indonesia means a place looks like a semi market that sell premium second-hand products or branded. In addition, the word "*pokoknya*" emphasized the expressive potential of the topic given.

Apart from that, the word "*kongkow*" is the term that most Indonesian adolescents adopt. The meaning itself defined as hangout or chilling out with some other friends just to spend some time out. This research corroborates what Rajendram, (2023) previously stated that translanguaging is the act of using two languages to create meaning, shape experiences, and

increase one's understanding. The method of translanguaging described above demonstrates that speakers use components of their mother tongue to express particular nuances, notions, or meanings that cannot be adequately conveyed in other languages.

Baker, (2001) claimed that learners are encouraged to produce their linguistics in a flexible manner by making full use of the rich linguistic resources that are available to them on their own. This prompts language users to transition between their multiple languages creatively so as to maximize their expressive potential. While, Li, (2011) proposed that the idea of translanguaging is distinguished by the incorporation of semiotics resources as well as the employment of languages by multilingual students throughout the process of meaning-making and interaction. The finding underpins what Scotton, (2006) asserted about translanguaging. The linguistics items that can take place in translanguaging include some aspects such as switching between languages, adding words or phrases from one language into another language, or blending the syntax and lexicon of many languages. In fact, what learner had demonstrated on the composition above is part of his practice categorized into lexical items.

Rendang

Rendang is a food from Padang, it is one traditional Food from Padang, Indonesia. Rendang is a delicious food, the main chart of beef, and rempah-rempah from Indonesia, like chil, garlic, ketumbar, and other. I love this food, and I hope I eat this food everyday. I love rendang because it's a delicious and spicy food. Very-very delicious. According CNN, Rendang is the greatest food in the world. You can buy this food at Warung Padang in Indonesia. Everywhere, you can find Warung Padang in Indonesia. So let's taste this food. Once you try it, you will be ketagihan with this food.

Figure 3. Lexical item seen in translanguaging practice

The illustration above also indicates that EFL learners harness the use of translanguaging practice naturally and spontaneously. In addition, the translanguaging practices and spaces that include code mixing are illustrated in figure 3. When students are instructed to describe their favourite food, one of the student's finding demonstrated the translanguaging practices and space by mentioning some lexical aspect of the first language. The data are found such as"*rempah-rempah*",*Ketumbar*"*Warung Padang*" *and* "*ketagihan*". Those vocabularies are as a matter of fact have exact meaning in the targeted text such as coriander for" *ketumbar*", spices for "*rempah rempah*" and the last is"warung padang" or "Padang Cuisine"- the culinary traditions of the Minangkabau people, characterized by a variety of dishes served with steamed rice. While the last word "*ketagihan*" which means craving for. The finding has shown how EFL learner harnessed and engaged himself in such translingual practice by allocating not only his knowledge but also the linguistics repertoire. This compelling finding aligns with the concerns discussed by Wei & García, (2022) that emphasise the importance of encouraging students and lecturers to produce their linguistic output flexibly by fully utilising the abundant linguistic resources available to them. Harnessing translanguaging in classroom context does not signify that the students lack of insufficiency but, on the way contrary around , it is the way learners demonstrated his translanguaging practice through the flexible use of L1 and expressively follow the projection of specific cultural construct This approach fosters creative language switching among users, enabling them to optimise their expressive potential.

Using both Indonesian and English facilitates the acquisition of more profound cognitive and language skills by the learners, leading to a better understanding of complicated ideas. This way allows for greater comprehension, which improves their academic performance and involvement. In addition to, harnessing translanguaging in classroom context as depicted in figure 1, 2 or 3 does not signify that the students lack of insufficient vocabulary, but on the way contrary around , it is the way learners demonstrated his translanguaging practice through the flexible use of L1 and expressively follow the projection of specific cultural construct- challenging monolingual view of language separation in language learning. This approach fosters creative language switching among users, enabling students to optimise their expressive potential. This assertion is supported by Creese & Blackledge's (2010) research, which examines how translanguaging in some setting often neglected and is frequently misinterpreted as a lack of vocabulary rather than a strategic linguistic potential. In EFL context such as Indonesian landscape, this sentiment corresponds to the concerns discussed by (Madkur et al., 2022; Sugiharto, 2022) who claimed that through the exploration of these translanguaging practice, learners accomplish goals in language while also reshaping their cultural constructs, creating new social spaces that reflect their unique experiences.

If García and Wei (2013) assert that translanguaging encompasses the fluid and dynamic use of all linguistic resources, highlighting that languages are not discrete, isolated entities but rather a cohesive repertoire. The results of our study corroborate this idea, illustrating how EFL learners in Indonesia utilise their complete linguistic repertoire Bahasa Indonesia, local languages, and English to negotiate meaning and build cultural identities.

EFL Learners' specific cultural identity constructs through translanguaging practices.

The study showcases the viewpoints that context is an essential component of language, and that meaning is not static but rather a construct that is situated in the spaces where ideas and thoughts are communicated through conversation,

specifically through translanguaging practice. It is possible to learn about how specific-cultural identities are pushed and constructed in within individuals who speak more than one language by examining the way they use their languages.

The data above highlights that that students residing in periphery context view the tendency of following the phenomenon of western culture that can alter their local culture. Begin with the valorisation of American and British culture that
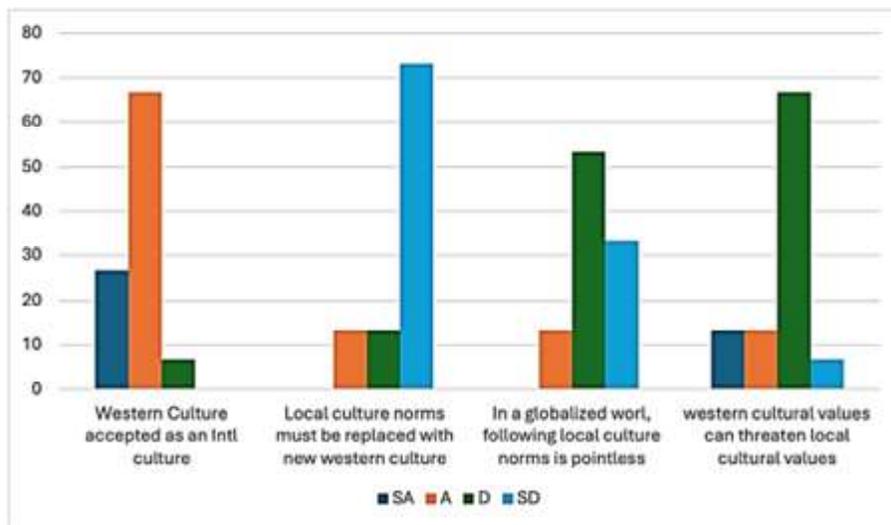
SA= Strongly agree, A= Agree, D= Disagree, SD= Strongly disagree
Source: Author's analysed findings, 2024

Figure 1. The distribution of learners' cultural identity

is widely accepted as an international culture, most of them deem that it is true and widely seen in their life. Since they are students of English, they have exposure to the western culture more. It shows that 66,7 % claimed that they are more familiar with the culture of western especially American culture since they are learning English, and the other 26, 7 % of them strongly agreed that they know American and British culture as widely accepted better than before in classroom setting since their lecturers frequently introduced it to them during class.

While in contrast, 6. 7 % of participants voiced a different viewpoint stating that they are familiar with western culture and have a greater understanding of it than they had before. This situation truly depicts what, (Block 2010) asserted that learning and teaching English is currently the most effective medium for conveying internationalization culture as the impact of

globalization and this promotes the domination of English-speaking cultures to be widely accepted. In addition, this statement corresponds to what Al-Riyami, (2014) has emphasized that English language education is displacing rich local cultures, as students are primarily exposed to and begin to embrace the diversity of global culture through learning and teaching. From the aforementioned findings, it can be inferred that in the Indonesian EFL environment, translanguaging practices function as a bridge, linking learners' varied language resources to construct and reshape their cultural identities. Translanguaging as a framework transcends simply the utilisation of several languages; it enables students to integrate their local experiences with global viewpoints, so they can think critically to see the world around them (Wei, 2011). From the finding, in fact, can help educators to navigate themselves to get involved in the process of translanguaging

practices in second language learning and this is showcased where translanguaging transforms distinct cultural constructions in Indonesian classrooms. This study emphasises that valuing learners' linguistic repertoires promotes inclusivity, creativity, and a strong sense of cultural identity among Indonesian EFL students through translanguaging spaces (Hidayati et al., 2024).

In relation to the cultural-specific constructs and identity projections of the learners, it has also been demonstrated that only 13.3 % of learners asserted to their agreement that the local norms should be displaced with modern cultural norms that are derived from the western. On the other hand, 73.3 % of the learners strongly disagreed, followed by 13 % of those who disagreed with the statement if their traditional customs and values were replaced and altered by those of a modern or Western society. From this perspective, we may make the conclusion that despite the fact that they are situated in a peripheral setting, They recognize the importance of their local culture as a projection of their cultural identity that should not be influenced by the adoption of Western culture. In the context of cultural identity projection, this finding mismatches to what Babaii & Sheikhi, (2018) have found. They claimed that rich local cultures are being driven out by English language education because it is primarily in learning and teaching English results in the transition of a set of homogenized, widely known as Americanization culture. As a result, many local peculiar cultures have been penetrated and greatly influenced and shaped by English's privileged prominenc as an international language.

When looking at how English language learners present their cultural identity, they can also be seen through the lens of how they construct their cultural identity. The statistics showed that only 13.3% of them said it was pointless to follow their local cultural norms in this globalized world. While 86,6. % learners in general disagreed towards the assertion of their local cultures is pointless due to the existence of Americanization culture and practices of learning English in the scope of translanguaging. In essence, they believe that their own cultures still have value for them in their daily lives even though their English is seen as it is today.

If García and Wei (2013) assert that translanguaging encompasses the fluid and dynamic use of all linguistic resources, highlighting that languages are not discrete, isolated entities but rather a cohesive repertoire. The results of our study corroborate this idea, illustrating how EFL learners in Indonesia utilise their complete linguistic repertoire Bahasa Indonesia, local languages, and English to negotiate meaning and build cultural identities.

Concerning with the EFL students view other cultures as potential threats to their locality, they still perceive that local events are recontextualized within long-lasting trends that persist despite Westernization. It is found that 73.4 % of respondents argued that foreign (British or American) cultural values will never threaten and damage their local cultural values. while, in contrast, 26.6 % of learners deemed that this situation might someday threaten their local wisdom culture. This worry is shown by one of respondents interviewed regarding the situation.

"Well, you know Pak, our generation nowadays are vulnerable to change, they often copycat what westerns do. we can see it now in food, lifestyle, and fashion they tend to and want to look fashionable and updated. if they follow what culture from western, something no good, and obey to our local cultures, I think this can be dangerous. **Sandi (Pseudonym)**

The above concern proves us that some aspects of other cultures may be detrimental, and some others might be beneficial. This is also strengthened by (Babaii & Sheikhi, 2018) claimed that Westernization has reframed intercultural communication into a new set of supposedly universal principles that, rather than uniting local cultures and cultural identities, allow them to be challenged and threatened.
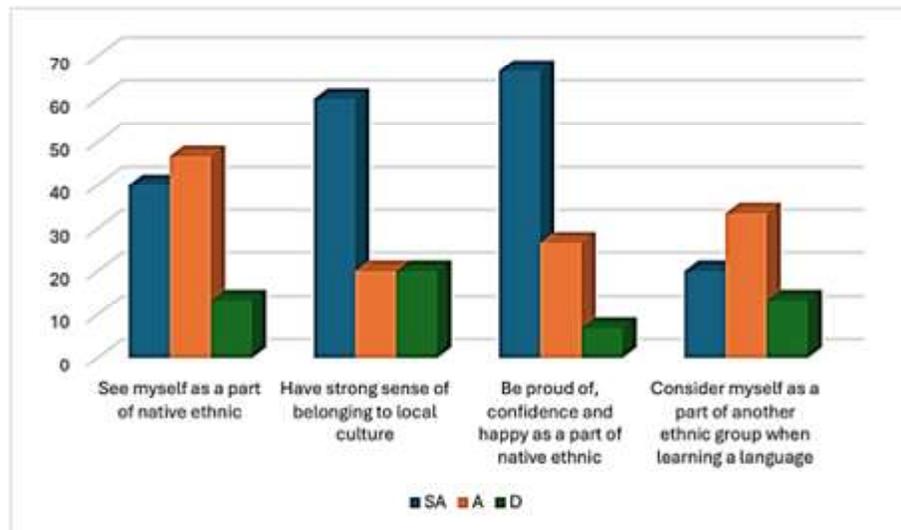
SA= Strongly agree, A= Agree, D= Disagree, SD= Strongly disagree
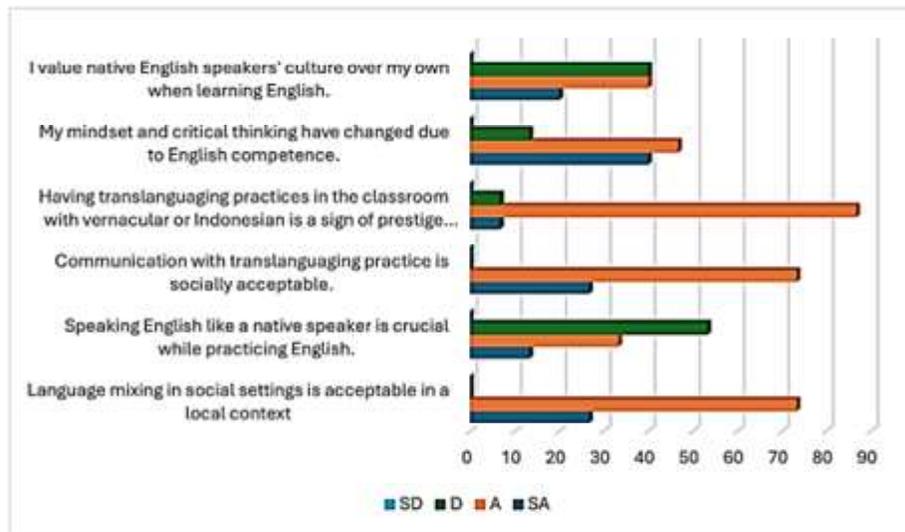Source: Author's analysed findings, 2024

Figure 2. Distribution of learners' cultural identity reflection

The data showcases how students regards their own cultural identity when they study English. The data depict that 46,7 % followed by 40 % of learners asserted to agree that they are part of their own ethnicity respectively and on the way contrary around that it is only 13, 3 % of them disagree that they belong to their own culture and theirs apparently mingled with other cultures. When asked about their involvement in other cultural belongings, the majority of respondents, or 53,4 % of them, stated that they are members of other cultural belongings. This situation confirms the assertion made by (Pennington et al., 2024), who stated that culture and other forms of westernization as an effect of globalization has been a decent blend yet devastating substance, with the ability to detect not only traditional modes of belonging but also recognized ways of considering being and belonging to a certain group of culture.

It is obviously seen that 66.5% of participants expressed their agreement to be part of their own ethnic group. Interestingly, even though the implementation of learning English occurs in a peripheral setting, all of them insisted that they were happy and proud of their place as members of their own ethnicity. Further, in respect of a sense of belonging, the majority of students, or 80 % agreed that they have a strong sense of belonging toward their cultural norms and beliefs. while the other small number of learners or 20 % of them do not feel that they belong to other culture. In addition, when asked about their sense of belonging to their cultural norms and beliefs, most students, or 80 % stated that they have a strong sense of belonging toward their own culture. while the other small number of learners or 20 % of them do not feel that they belong to other culture. This statement strengthens what Tai & Wong, (2022) have analyzed. They argued that a translanguaging as a part of learning another language inevitably helped learners recognize various languages as resources and to value the community's linguistic and cultural diversity of others.

Having seen the data above, the factors affecting one's specific cultural identity constructs is varied ranging from the language use, interaction / relation, social trajectory, belief, behaviour, to cognitive aspect. As what Kaul, V. (2012) has mentioned that the notion of cultural identity construct in language interaction involves

SA= Strongly agree, A= Agree, D= Disagree, SD= Strongly disagree
Source: Author's analysed findings, 2024

Figure 3. Distribution on the aspect of specific-cultural identity constructs carried out through translanguaging

the shared principles, values, definitions, and beliefs and the day-to-day, largely unconscious, patterning of interactions or activities. In the locality aspect, 73,3 % of respondents emphasized that they do not have problem to actively get involved in the practice of translanguaging in a social setting. While 26.7 % strongly agreed that they are willing to engage themselves in translanguaging practices. This finding is also strengthened by one of the learners named Didi who claimed that.

*" I do not think the practice of using one or more languages can make our English improvement go slow, indeed it can make our English become fluent because we can express what we want. In our campus , especially in our class, my friends do not have the same ability to speak English very well, so ya to join the conversation socially we very often mix the language"***Didi (Pseudonym***)*

The above finding strengthens the previous finding conducted by (Madkur et al., 2022) who claimed that EFL learning, most Indonesian students settle on deploying some languages such as national language or vernacular language other than English to assist them to achieve their targeted L2.

Another way how translanguaging can reshape specific cultural identity construction through translanguaging can be seen from the exposure of English in the sense of native speakerism. From the data above as in point 2, it is found that 53, 3 % of respondent disagreed that they should have a direction to native speakerism in terms of speaking English. Only 13,3 % and followed by 33.3% claimed that they should imitate their English practice like a native speaker. One of the students who disagreed upon the statement is Devy. She highlighted the significance of adjusting the global English into the locality of their own version of English.

" For me since we are from Indonesia where our English is not studied primarily, we can never be like native speakers do. The important thing is not how to sound like a native, in my opinion how we can express ourselves freely using English, the version of our English is different, and that's ok with our

for example dialect or even accents. No problem for me. **Lakshmi(Pseudonym)**

Mixing some languages during the pedagogical process also affects the way how they socially interact with others and how they find themselves in a social life expressing themselves using their English in a peripheral context. it significantly showcases us something different about how they valorise the version of their English socially through the practice of translanguaging. Based on the data 73,3 % agreed and followed by 26,7% strongly agreed that translanguaging phenomenon has inevitable changed the way they see themselves as a student majoring in English literature. The majority of them agreed that translanguaging practice in social life is accepted and a mundane thing to express. This finding is expressed by one of the learners' during the interview.

" Well we do not have to come into a debate whether to translanguage or not, the fact that most of the students of English everywhere not only in our campus but also out there, the students practice the translanguaging. So it is a part of our life I think. You know Cinta Laura Sir, She is a celebrity who always combines her English with the Indonesian language. Never mind for me, yea not only in the classroom, outside the classroom, no problem". **Ulfi *(Pseudonym)***

Another excerpt obviously describes us how specific cultural construct transform in a way they perceive the English lesson before and after they experience the process. Below is the excerpt taken from the learner in seeing her individual specific culture constructs.

" When I was in senior high school, I used to think that mixing the language is something bad showing us that we lack of vocabulary and I felt a bit shy to talk to friends who speak faster than me. But then I realize that speaking English involves not only vocabulary richness but also applying all our linguistics aspects as well and this needs

fluidity in speaking without any hinder to a certain border". **Syifa (Pseudonym)**

The above statement is strengthened by (Hopkyns, 2016) who argued that cultural construct is a cognitive process that enables an individual to know, accept, and identify with a certain group of people. Having understood the idea of translanguaging, a learner specifically and differently transformed herself into an insightful person. Since gaining English as her second language, she experienced it into multiple set of linguistics repertoire interacted with other member of different community making her to accept and identify her personal identity wisely and respectfully. This experience corresponds to a concern proposed by (Al-Riyami, 2014) who suggested that cultural constructions differ not only across different ethnic and national cultures but also between different historical and socioeconomic contexts. It is in the social interaction that specific cultural constructs go through different processes of cultural formation, based on and influenced by these settings and surroundings .

The way learners practice their English, how they reflect their identity also the identification of specific cultural construct. The data finding in point 4, almost 60 % of respondent agreed that they valorise other culture attached to their life when they practice English. In addition to, they prioritize English cultures values over their local cultures. In contrast, 40 % of them disagreed that they should prioritize English cultural values over their indigenous culture. In respect of translanguaging practice that can specifically reshape their specific construct, it is from the language that their culture constructed. (Hopkyns, 2016) claimed that specific cultural construct is the process of adding new cultural elements derived from modern society to the pre-existing cultural identity aspects obtained from the society from which the culture was originally derived. So the way they value other cultures from Westernization can construct the way they previously see their existing culture for

example in terms of fashion, style, food, and all labelling to Westernization cultures (Prasatyo & Amaliah, 2024).Another compelling finding about specific- cultural construct through translanguaging can be seen in the data above, in point 5, where Translanguaging constructed the way they valorise their local pride of being Indonesia with locality accent when they speak English orally. The data found that almost 93 % of learners claimed that translanguaging in a classroom setting with varied language practices all at once for learning purposes made them feel proud, confident, and convenient to convey their thought. Only 6.7 % of the learners disagreed toward the local pride of being their native culture. The above data strengthened by the interview result admitted by one of the learners.

" When practice English especially for speaking, I often combine the Indonesian vocabularies form certain vocabularies particularly on terminology I am not familiar with. This is ok for me because I just don want to stop expressing my ideas only for the limitation vocabulary I have. For speaking , I feel comfortable and confident to speak English with combined with my Indonesian language, I think English is just a normal language like other languages, for the accent I don't think much about the American or British. Most importantly my lecturers and friends understand what I say even with my local accents". **Dhea (pseudonym)**

Another interesting finding of the learners' specific culture-construct is seen from the data above, specifically in point 6, the majority of learners or 86,7% of them claimed that English proficiency in the classroom is a factor that influenced their attitudes and critical thinking. It is only 13, 3% of them disagreed that English proficiency gained through translanguaging has transformed the way they learn and practice and gained their English skills including their critical ay of thinking in the class. This happens because they are more expressive confident and convenient

in expressing their ideas, concept in a discussion in any form both spoken and written during the class.

While García & Wei offer a foundational comprehension of translanguaging, our research expands this notion how translanguaging transform cultural constructs within localized contexts. Our study is in line with (Tai & Wong, 2022) who emphasised their finding on the significance of translanguaging in emotional expression, identity negotiate on, and relationship maintenance. While their study concentrates on digital environments, our research enhances in examining similar processes within the structured EFL classrooms in Indonesia, emphasizing the reconstruction of unique cultural identities linked to local sociocultural values

The above statement is also in line with what (García et al., 2008) who have emphasized that in classroom where the learners are multilinguals, Learners can draw upon resources from any language within their linguistic repertoire and use them with ease and confidence if they are given the opportunity to express language through translanguaging. Language is considered being a translanguaging place since it allows students and the community to feel more involved and go beyond the expectations of the typical classroom setting. This finding matches to what Kasula, (2016) has found on her research. She claimed that translanguaging pertains to linguistic and cultural phenomena that frequently manifest in interaction and expression. This situation confirms the statement made by Kasula (2016) who investigated the participants' identities as they were expressed through translanguaging in written prose format published in a magazine. She discovered that the magazine might encourage and facilitate the presentation of the multilingual identities of the respondents. She argues that translanguaging space can have the opportunity to develop and foster identity among the writers through the various languages and artistic forms. The above finding emphasizes that translanguaging

provides a space in which multiple identities and values do not emerge naturally, but rather a space in which new identities and values can be reconstructed or created (Tai & Wei, 2021).

The aforementioned elaborations clearly indicate that the construction of learners' cultural identity is influenced by various factors.. All those aspects are in line with what Ng & Lee, 2019), who argues that specific cultural identity constructs are shaped and constructed by wide range of different steps and factors such as factors such language, local community practices, social adaptation, education, profession, family and political attitudes. These factors play a crucial role in shaping individuals' cultural identity construction.

■ CONCLUSION

This study showcases that translanguaging practices serve as transformative platforms for reconstructing specific cultural constructs within EFL classrooms. Translanguaging helps students project and negotiate their identities by having them use all their linguistic and sociocultural skills. This gives them the tools to deal with the challenges of globalization while still upholding their own cultural values. These findings emphasize the significant role of translanguaging as a valuable pedagogical resource in EFL contexts that not only enhances linguistic and cognitive flexibility but also cultivates more open, creative and critical learning environment and shape learners' specifics-cultural constructs.

The study's innovative contribution lies in its exploration of how translanguaging practices uniquely reshape cultural identities in localised English as a foreign language (EFL) context, particularly in Indonesia. It adds to previous research by focusing on how multilingualism, multimodal composition, and identity construction work together. This gives us a more complete picture of how students use translanguaging to make connections between their local and global identities that are meaningful.

It is advised that lecturers incorporate translanguaging practices into classroom activities to cultivate more open and culturally responsive learning environments. Besides that, future research can possibly explore the role of digital tools in supporting multimodal translanguaging practices, particularly in fostering global-local identity negotiation. In respect of policymakers. they can promote multilingual education frameworks that recognize translanguaging as a valuable resource for both linguistic development and cultural preservation. By embracing these recommendations, educational stakeholders can unlock the full potential of translanguaging to transform language learning into a platform for cultural empowerment and global engagement.

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